

## Faithlessness: The Hidden Sin



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## Opening Summary

So what is faith? What does it mean to say you have faith or trust in Yahuah? Many people today claim to trust/have faith in Him; but can you tell that this is true by their lives? Many people claim they believe and even declare they walk in His Ruach but refuse to hold fast to even the least of His commands. Is that trust? People claim to trust Him but do not know or seek His Name. Is that possible? What does real trust look like when it comes to the Father and what do His actions and words tell us about how He feels about not being trusted? We're going to look at a few scenarios that will help answer these age-old ideas about faith/trust.

## Faith. What is it Really?

*The word faith, born in the mid 13c, means "duty of fulfilling one's trust, from Old French 'feid, foi' which equates to "faith, belief, trust, confidence, pledge" in English; and from Latin 'fides' which is "trust, faith, confidence, reliance, credence, belief", from the root of fidere which simply means "to trust".*

*Greek: "to persuade, to draw towards anything, to conciliate, to believe, to obey!"*

Trust seems to be the common denominator, so let's also look at what it means to trust. *Trust is from 12c and it means help, confidence, comfort, consolation, trust, fidelity, agreement or alliance. Some synonymous words or words related to trust are confidence, credence, assurance, certainty, sureness, reliance and faith just to name a few. The research tells us that trust and faith are interchangeable but trust seems to have been birthed earlier than faith so we will be referring to the term 'trust' throughout this study.*

## A Look at Distrust Among the People and the Consequence

**Intimidated by the people of the land?**

**19479 – Bmdbr 13:27-33**

And they reported to him, and said, "We went to the land where you sent us. And truly, it flows with milk and honey, and this is its fruit. **28** "But the people who dwell in the land are strong, and the cities are walled, very great. And we saw the descendants of Anaq there too. **29** "The Amalaqy dwell in the land of the South, while the Chaty and the Yabusy and the Amary dwell in the mountains. And the Kana'any dwell by the sea and along the banks of the Yardan."

**30** And Kalab silenced the people before M'shah, and said, "Let us go up at once and take possession, for we are certainly able to overcome it."

**31** But the men who had gone up with him said, "We are not able to go up against the people, for they are stronger than we."

**32** And they gave the children of Yashar'al an evil report of the land which they had spied out, saying, "The land through which we have gone as spies is a land eating up its inhabitants, and all the people whom we saw in it are men of great size. **33** "And we saw there the Naphylym, sons of Anaq, of the Naphalym. And we were like grasshoppers in our own eyes, and so we were in their eyes."

**Note:**

[See 19479 - Sh'muth 3:8,17; 13:5 – 19479 promises them the land]

**19479 – Bmdbr 14:1**

**1** Then all the congregation lifted up their voices and cried, and the people wept that night. **2** And all the children of Yashar'al grumbled against M'shah and against Aharan, and all the congregation said to them, "If only we had died in the land of Matsarym! Or if only we had died in this wilderness! **3** "And why is 19479 bringing us to this land to fall by the sword, that our wives and children should become a prey? Would it not be better for us to turn back to Matsarym?" **4** And they said to each other, "Let us appoint a leader, and let us turn back to Matsarym."

**Notes:**

The entire congregation of the people believed the evil report over the Word of 19479. Their fear had



become a command, a charge or an order of men that is taught (*YashaYahu 29:13*) as a result of the evil report.

### 13479 – Bmdbr 14:5-11

5 Then M'shah and Aharan fell on their faces before all the assembly of the congregation of the children of Yashar'al. 6 And Yahusha son of Nun, and Kalab son of Yaphanah, who were among those who had spied out the land, tore their garments, 7 and they spoke to all the congregation of the children of Yashar'al, saying, "The land we passed through to spy out is an exceedingly good land. 8 "If 1Y12 has delighted in us, then He shall bring us into this land and give it to us, 'a land which is flowing with milk and honey.' 9 "Only, do not rebel against 1Y12, nor fear the people of the land, for they are our bread. Their defense has turned away from them, and 1Y12 is with us. Do not fear them." 10 But all the congregation said to stone them with stones. Then the esteem of 1Y12 appeared in the Tent of Meeting before all the children of Yashar'al.

11 And 1Y12 said to M'shah, "How long shall I be scorned<sup>H5006</sup> by these people? And how long shall I not be trusted<sup>H539</sup> by them, with all the signs which I have done in their midst?

#### Note:

- 'Scorned': H5006 *Na'ats* and it means 'to spurn, condemn, despise or abhor'.
- 'Contemn': 'to treat or regard with contempt'
- 'Contempt': means the feeling that a person or thing is beneath consideration, worthless or deserving scorn.
- 'Trust' (יִאֱמִין) H539 "Aman": It means to support, confirm, be faithful, uphold, establish, verify, stand firm, be certain, believe, faith, confidence, or trust.

Therefore, not trusting 1Y12 is to suggest that He cannot support, confirm, be faithful, uphold, establish, verify, be stood firm in, be trusted, make certain or be believed!

#### Witnesses:

(See YaramYahu 11:20; 17:10, Tahalym 7:9, etc.)

20 And 1Y12 said, "I shall forgive, according to your word, 21 but truly, as I live and all the earth is filled with the esteem of 1Y12 ✕†, 22 certainly none of these men who have seen ✕†, My esteem and ✕†, my signs which I did in Matsrym and in the wilderness, and have tried Me now these ten times, and have not obeyed.

#### Note:

H5254 'nasah' {נִסָּה} : to test;

ha'Abary actually reads is "u'y'nasu ATy" which means "and they have tested/tried My ✕†"(they have tested His mark) now these ten times, and have not obeyed (which is Shama H8085 & is also: hear, listen, understand or give heed) so it says "u'la Shama" which is "and not Shama or heard, listened, understood or given heed" according to My voice.

Not trusting in Him is 'disobedience'.

22 certainly none of these men who have seen ✕†, My esteem and ✕†; My signs which I did in Matsrym and in the wilderness, and have tested My ✕† now ten times and have not obeyed according to My voice. 23 shall see the land of which I swore to their fathers, not any of those who scorned Me see it.

### What it means to be 'cut-off'

#### Notes:

#### Cut off - Karath

#### ✕†-Sh'muth 12:15

'Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For whoever eats leavened bread from the first day until the seventh day, that being shall be 'cut off' from Yashar'al.

#### Note:



Cut off is the **H3772** and it is **Karath**: to cut off, cut down, cut out, eliminate, kill, and permit to perish or be destroyed.

#### ✕Yṭw-Sh'muth 30:22-33

**22** And **Yṭw** spoke to M'shah, saying, **23** "And take for yourself choice spices, five hundred *sheqels* of liquid myrrh, and half as much – two hundred and fifty – of sweet-smelling cinnamon, and two hundred and fifty u'qnah, **24** and five hundred of cassia, according to the sheqel of the set-apart place, and a hin of olive oil. **25** "And you shall make **Y✕t** from these a set-apart anointing oil, a compound, blended, the work of a perfumer. It is a set-apart anointing oil. **26** "And with it you shall anoint the Tent of Meeting and the ark of the Witness, **27** and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, **28** and the altar of burnt offering with all its utensils, and the basin and its stand. **29** "And you shall set them apart, and they shall be most set-apart. Whatever touches them is to be set-apart. **30** "And you shall anoint Aharan and his sons, and set them apart **Y✕t**, to serve as priests to Me. **31** "And speak to the children of Yashar'al, saying, 'This is a set-apart anointing oil to Me throughout your generations. **32** 'It shall not be poured on the flesh of a man, and make no other like it, according to its composition. It is set-apart, it is set-apart to you. **33** 'Whoever compounds *any* like it, or whoever puts any of it on a stranger, shall be **cut off** from his people.' "

#### Note:

"**AThu shaman mashachath qadash**", the set-apart anointing oil of the **✕t**, and it was used to anoint the Tent of Meeting, the ark of the Witness, the table, lamp stand and their utensils, the altars of incense and burnt offerings and their utensils, the basin and its stand and Aharan and his sons the kahanyim - the "**qdash ATham kahan**". You'll see it says it is not to be poured on the flesh of a man, nor are we to make another like it or that person shall be 'cut off'.

#### ✕Yṭw-Sh'muth 31:14

'And you shall guard the Shabath of the **✕t**, for it is 'qdash'. He who profanes it shall certainly be '**put to death**', because anyone who does work on it, that being "**u'nakarathah** - shall be **cut off**" from among his people.

#### Note:

Here **Yṭw** makes it clear here that being cut off is being put to death. Therefore, cutting them off from the land, or causing them to perish in the wilderness, is a consequence for not trusting or not believing that He can support, confirm, be faithful, uphold, establish, verify, stand firm, be certain or be believed.

#### 13473 – Bmdbr 14:24

**24** "**But My servant Kalah, because he has a different Ruach in him and has followed Me completely,** I shall bring into the land where he went, and his seed shall inherit it.

### Following Completely

#### AurYah 9:57-60

And it came to be, as they journeyed on the way, that someone said to Him, "Master, I shall follow You wherever You go." **58** And **owYṭw** said to him, "The foxes have holes and the birds of the heaven nests, but the Son of Adam has nowhere to lay His head." **59** And He said to another, "Follow Me," but he said, "Master, let me first go and bury my father." **60** And **owYṭw** said to him, "**Let the dead bury their own dead**, but you go and announce the reign of Alahym."

#### Note:

So we see that trusting **Yṭw** is believing Him and His Word, standing firm in Him and His Word, knowing that He and His Word can support, establish, uphold and be verified but it also means that we are following Him completely. Remember, those not doing these, are likened to those that are among the dead...

### 19479 - Bmdbr 14:24

25 “Since the Amalaqy and the Kana’any are dwelling in the valley, turn back tomorrow and set out into the wilderness by the Way of the Sea of Reeds.” 26 And 1912 spoke to M’shah, and to Aharan, saying, 27 “How long shall this evil congregation have this **grumbling against Me**? I have heard the grumbings which the children of Yashar’al are **grumbling against Me**. 28 “Say to them, ‘As I live,’ declares 1912 ‘as you have spoken in My hearing, so I do to you: 29 ‘The carcasses of you **who have grumbled against Me** are going to fall (waste away-H5307-Naphal) in this wilderness, all of you who were registered, according to your entire number, from twenty years old and above. 30 ‘None of you except Kalab son of Yaphanah, and Yahusha son of Nun, shall enter the land which I swore I would make you dwell in. 31 ‘But your little ones, whom you said would become a prey, I shall bring in, and they shall know the land which you have rejected. 32 ‘But as for you, your carcasses are going to fall (y’phalu-waste away) in this wilderness. 33 ‘And your sons shall be wanderers in the wilderness forty years, and shall bear your whorings, until your carcasses are consumed in the wilderness.

#### Notes:

- Distrusting people = evil congregation (if you look in Dbrym 1:35 M’shah reiterates of this evil).
- Their children shall bear their whorings {or u’nashau ATh zanuthy’kam}.
- ‘Whorings’ = ‘zanuth’ H2184: ‘fornication or harlotry’. It comes from the root H2181 ‘zanah’ which means to commit fornication, adultery, prostitute or “be unfaithful to 1912”.

Here, distrust is referred to as whoring!

### The eternal fate of those who whore

#### 275H - Chazun 21:8

“But as for the cowardly, and untrustworthy, and abominable, and murderers, and those who whore, and drug sorcerers, and idolaters, and all the false, their part is in the lake which burns with fire and sulphur, which is the second death.”

#### 275H - Chazun 22:14,15

[778 = H833/834] = straight, upright

“Straight and upright’ are those doing His commands, so that the authority shall be theirs unto the tree of life, and to enter through the gates into the city. 15 “But outside are the dogs and those who enchant with drugs, and those who whore, and the murderers, and the idolaters, and all who love and do falsehood.

#### Notes:

Not trusting 1912 is scorning Him, disobeying Him, grumbling against Him and whoring and furthermore, those doing it are referred to as an evil congregation.

You can find this witness reiterated in Dbrym 1:26-46. So how should we trust? What does it actually mean to do it?

### How Should We Trust?

#### 7269x - Tahalym 26:1

Rule me rightly, 1912, For I have walked in my integrity. And I have trusted in 1912, without wavering.

#### 7269x - Tahalym 27:3

Though an army encamps against me, My heart does not fear; Though battle comes up against me, Even then I would be trusting.

#### 7269x - Tahalym 62:8

Trust in Him at all times, you people; Pour out your heart before Him; Elohim is a refuge for us. Salah.

#### 275H - Chazun 2:10

“Do not be afraid of what you are about to suffer. See, the diabolos or the false accuser, slanderer and adversary is about to throw some of you into prison, in order to try you, and you shall have pressure ten days. Be trustworthy until death, and I shall give you the crown of life.

#### 12712 - TsaphanYah 3:12

“But I shall leave in your midst an oppressed and poor people, and they shall trust<sup>H2620</sup> in the Name of 1912.

**Note:**

The word they translated as trust is 'Chasah'[H2620] which means “**to seek refuge, flee for protection or to trust, confide or hope in** **יְיָ**; u'chasu b'shm **יְיָ** - and they shall seek refuge in, flee for protection and confide, hope and trust **in the Name יְיָ**!

**יְיָ** - **Tahalym 9:10**

But *those who trust in You, they know Your Name*, because You do not forsake those who seek You **יְיָ**.

**יְיָ** - **Tahalym 33:21**

For our heart does rejoice in Him, For *we have put our trust (b'Shm Qdashu) in His set-apart Name*.

**Note:**

We are to trust without wavering even if armies are encamped against us and we are about to suffer and be thrown in prison, we should still be trustworthy, trusting **יְיָ**, unto death. We cannot successfully do this if we do not know, trust, seek refuge in and flee to for protection **the Name of יְיָ**. U'chasu b'Shm **יְיָ**!

**Examples of the attributes and fates of those 'trusting' and those 'not trusting'**

Trusting	Not Trusting
<p><b>יְיָ</b>ow - <b>YashaYahu 26:1-4</b></p> <p><b>1</b> In that day this song is sung in the land of Yahudah, “We have a strong city – He sets up deliverance, walls and ramparts. <b>2</b> “Open the gates, let the righteous nation which guards the truth enter in. <b>3</b> “The one <b>steadfast of mind</b> You guard in perfect peace, because he trusts in You. <b>4</b> “Trust in <b>יְיָ</b> forever, for in Yah, <b>יְיָ</b>, is a rock forever.</p> <p><b>Attribute:</b> Steadfast of mind {metaphoric (as per Gesenius)}</p> <p>Yatsar [H3336] one whom is formed, framed and purposed</p>	<p><b>יְיָ</b>ow - <b>YashaYahu 30:1-18</b></p> <p><b>1</b> “Woe to the stubborn children,” declares <b>יְיָ</b>, “to make counsel, but not from Me; and to devise plans, but not of My Ruach, in order to add sin to sin; <b>2</b> who are setting out to go down to Matsarym, and have not asked My mouth, to be strengthened in the strength of Paro, and <b>to seek refuge (Chasah [H2620] or put their trust in) in the shadow or the shade of protection of Matsarym!</b></p> <p><b>Note:</b> u'la'chasuth b'tsal Matsarym</p> <p>They are seeking refuge or trusting in the protection of Matsarym and not <b>יְיָ</b>. This type of whoring is so common today among people, that it has become something that is expected. For example, most people trust in the shadow or protection of their home until a storm or fire destroys it. Here's one you hear often today, “the people want ‘job security’” thus; they have sought the protection or security of their jobs and not <b>יְיָ</b>. The list goes on and on.</p> <p><b>3</b> “And the strength of Paro shall become your shame, and <b>the refuge or trust in the shadow or protection of Matsarym {la'kalamah} your confusion (or disgrace, reproach, shame, dishonor, insult, humiliation!)</b>.</p> <p><b>Note:</b></p> <p>This sounds very much like His people today and it is probably because this promise was of the curse. Dbrym 28:48 <b>יְיָ</b> says, “you shall serve your enemies whom <b>יְיָ</b> sends against you, in hunger, thirst and in nakedness and in need of all”! Today what do you hear? “ I need a job or I need healthcare, etc.” all of which are provided by the very ones whom <b>יְיָ</b> is using to punish us for our whoring. Thus, our employment continues to make them richer while the fate of the careers and ultimately the livelihoods of the employed remains in their hands. This is not what He wanted for His people.</p>



**Yashu - YashaYahu 12:2**

"See, Al is my deliverance, I trust and am not afraid. For Yah, **YHWH**, is my strength and my song; and He has become my deliverance."

**Attribute:** Not Afraid

Pachad [H6342]

U'la apachad – and I do not fear, tremble, dread, be in awe of, terrified, alarmed or frightened

**YHWH - Tahalym 25:1,2**

To You, **YHWH**, I lift up my being. **2** my Alahym, in You I have put my trust; Let me not be ashamed; Let not my enemies exult over me.

**Attribute:** Not Ashamed

Bush [H954]

Ashamed, disappointed, embarrassed

**YHWH - Tahalym 28:7**

**YHWH** is my strength, and my shield; My heart has trusted in Him, and I have been helped; Therefore my heart exults, And with my song I thank Him.

**Fate:** "I have been helped"

Azar [H5826]

To help, succour, support

Note: Succour means 'assistance and support in times of hardship and distress'

**YHWH - Tahalym 31:6**

I have hated those who observe lying vanities; But I trust in **YHWH**.

**Attribute:** Hate lies and vanity

**YHWH - Tahalym 40:3**

Then He put a new song in my mouth; Praise to our Alahym; Many do see it and fear, And trust in **YHWH**. **Straight and upright** is that man who has made **YHWH** his trust, **And has not turned to the proud, And those turning aside to falsehood.**

**Attribute:** Straight and Upright

Ashar [H833]

To go straight, advance, lead on, to set right

Note: The straight and upright don't turn to the proud and those turning aside to falsehood.

**4** "For his princes were at Tsa'an, and his messengers came to Chanas. **5** "They were all ashamed of a people who do not profit them, not for help or profit, but a shame and also a reproach." **6** The message concerning the beasts of the South. Through a land of trouble and distress, from which came the lioness and lion, the adder and fiery flying serpent, they convey their riches on the backs of young donkeys, and their treasures on the humps of camels, to an unprofitable people, **7** even Matsarym, whose help is vain and empty. Therefore I have proclaimed this pride of theirs shall cease. **8** Now go, write it on a tablet before them, and inscribe it on a scroll, that it is for a latter day, a witness as far as forever: **9** because this is a rebellious people, lying children, children who refuse to hear the Torah of YHWH, **10** who say to the seers, "Do not see," and to those seeing visions, "Do not provide to us what is straight and right. Speak to us what is smooth, provide to us deceptions. **11** "They turn aside from My way, they spread out from My path. They have removed from before them the ✠, Qdush Yashar'al." **12** Therefore thus said Qdush Yisra'el, "Because they despised (or rejected, refused) this word, and trust in oppression and perverseness, and rely on them, **13** therefore this crookedness is to you like a breach ready to fall, a bulge in a high wall, whose breaking comes suddenly, swiftly." **14** And He shall break it like the breaking of the potter's vessel, which is broken in pieces, without sparing, so that there is not found among its fragments a sherd to take fire from the hearth, or to take water from the cistern. **15** For thus said the Master **YHWH** Qdush Yashar'al, "In returning and rest you are saved, in stillness and trust is your strength." But you would not,

**Note:**

Therefore, in trusting, we have strength because we trust the One who holds the fate of everyone in His hands. Whom shall we fear? Why should we be afraid? Why should we be ashamed, disappointed or embarrassed? In trusting we are helped. In trusting we are formed, framed and purposed; upright and straight.

## Conclusion:

### Why We Should Trust: The No Brainer Reasoning Approach.

#### יְיָ אֱלֹהֵינוּ - YaramYahu 17:1-8

**1** “The sin of Yahudāh is written with a pen of iron, engraved with the point of a diamond on the tablet of their heart, and on the horns of your altars, **2** while their children remember their altars and their Ashary by the spreading trees on the high hills. **3** “My mountain in the field, I give as plunder your wealth, all your treasures, your high places of sin, throughout all your borders. **4** “And you, even of yourself, shall release your inheritance which I gave to you. And you shall serve ✕†, your enemies, in a land which you have not known, because you have kindled a fire in My displeasure which burns forever.” **5** Thus said יְיָ אֱלֹהֵינוּ. **“Cursed is the man who trusts in man and makes flesh his strength, and whose heart turns away from יְיָ אֱלֹהֵינוּ . 6** “For he shall be like a shrub in the desert, and not see when good comes, and shall inhabit the scorched places in the wilderness, a salt land that is not inhabited. **7 “Baruk is the man who trusts in יְיָ אֱלֹהֵינוּ , and whose trust is יְיָ אֱלֹהֵינוּ . 8** “For he shall be like a tree planted by the waters, which spreads out its roots by the river, and does not see when heat comes. And his leaf shall be luxuriant, fresh and green, and in the year of drought he is not anxious, nor does he cease from producing fruit.

It is just as simple as that, you are cursed if you do not trust and you are baruk if you do. That sounds familiar doesn't it?

#### יְיָ אֱלֹהֵינוּ - Dbrym 28:15

“And it shall be, **if you do not obey the voice** of יְיָ אֱלֹהֵינוּ your Alahym, to guard to do all His commands and His laws which I command you today, that all these curses shall come upon you and overtake you:

#### Note:

#### יְיָ אֱלֹהֵינוּ - YaramYahu 23:21,22

**21** “I did not send ha'naba'ym, yet they ran. I have not spoken to them, yet they naba'oh. **22** “But if they had stood in My counsel, then they would have let My people hear My Words, and they would have turned them from their evil way and from the evil of their deeds.

#### יְיָ אֱלֹהֵינוּ - Tahalyim

**115:9** Yashar'al, trust in יְיָ אֱלֹהֵינוּ ; He is their help and their shield.

**115:10** House of Aharan, trust in יְיָ אֱלֹהֵינוּ ; He is their help and their shield.

**115:11** You who fear יְיָ אֱלֹהֵינוּ , trust in יְיָ אֱלֹהֵינוּ ; He is their help and their shield.

**118:8** It is better to take refuge in יְיָ אֱלֹהֵינוּ Than to trust in man.

**125:1** Those who trust in יְיָ אֱלֹהֵינוּ are like Mount Tsyun – It is not shaken, it remains forever.

Therefore,

#### יְיָ אֱלֹהֵינוּ - Mashaly

Trust in יְיָ אֱלֹהֵינוּ with all your heart, And lean not on your own understanding;